Bella Coola Indians - Carboon Original Part One

B79-0054/001 (19)

Qwax responded, "Not at all, it is you who have made a mistake, you really must come to see him, if you are unwilling to walk so far I will carry you across on my back." Snaoyantc kz replied simply, "I have no father,"and for a long time persisted in his refusal to accompany Qwax but at last yielded when the latter said, "Please come, your father is waiting there and he gave me explicit instructions to bring you, he will be very angry if I do not do so". So Snaoyantc kz climbed somewhat unwillingly onto the merganser's back, and Qwax flew upx and up into the air. Presently he side-slipped slightly, "Oh, don't do that", cried Snaoyantc kz, "I am afraid". So Qwax flew straight on until he was over the centre of the fiord running between Snaoyantc kz's house and the fire, then he side-slipped violently and his passenger fell off down into the ocean. Qwax was very pleased at the success of his ruse, quite forgetting that Snaoyantc kz would fall through the water into the land beneath where he was at home under thw water: Qwax had blundered, if he had ~~kuxxkuxkkxkuxxx~~dropped his passenger onto the land he would have perishe d.

Qwax flew back to Snaoyantc kz house, while Snaoyantc kz walked there on the bottom of the ocean because he could not swim. Arrived at the house Qwax stole the halibut line, oppened the hole in the floor and threw down his line. While waiting for a bite he sang to himself of the way he had carried Snaoyantc kz on his back and had got the better of him. Presently he felt a bite, and eagerly hauled up his line in the hope of a halibut, but instead it was only a water-logged stick. Qwax swore at the stick, threw it angrily into a corner, and went back to his fishing. He did not know that Snaoyantc kz had entered the stick in order to have an opportunity of re-entering his own house. Once out of Qwax's sight Snaoyantc kz left the stick, and stealthily plugged all the holes in the house, going out and finally locking the door from the outside. Qwax was not having any luck and began to swear at the halibut, "Take my hook you old crooked face, your eyes are all crooked, and your rectum is in your shoulder", and many other foul expressions. Qwax did not know that the halibut heard and understood all that he was saying, and that it was due to this that none would go on his hook. Meanwhile

Snaoyantc kz, having completed his task, called to the tide, "Please help." The tide rose, penetrated the floor, and startled Qwax, who first tried to open the door, then to escape through the cracks and chinks--------but to no avail, Snaoyantc kz had done his work well. Finally as the water continued to rise Qwax was forced up to the roof floating half-drowned on the water, where he managed to stick his beak out through a small hole. Snaoyantc kz came near and Qwax appealed to him, "Please help me, I am dying, I will never do it again. All I ask is to be allowed to return to my happy life above." But the little fellow replied, "No you tried to rob me, a poor man, I refuse to help you." Presently the water rose over Qwax who gurgled and then ceased to speak. Snaoyantc kz then instructed the tide to lower, and as soon as his house was free from water, he entered and began to put it in order, as a first step throwing Qwax's body outside. But Qwax was not really drowned, and as soon as the bright sun shone on him he regained consciousness and limped home in a bedraggled condition.

768 Once Qwax went to the home of A h h n , the Thrush, (? species) and said, "I have come to pay a call." A h h n , a woman, greeted Qwax politely and invited him to sit down for a meal. Then the host took her Skaowalz, a box used for berry picking, placed it in a corner of the house and began to sing: forthwith a few berries dropped into the box. She repeated her song four times and the box was full of berries. It should be understood that when A h h n sings in June all the flowers, birds, and animals come to listen. She gave Qwax a substantial meal, and when he had finished he took away the box, after inviting his host to come to his house to collect it the following day.

Next day A h h n came to Qwax's house and was invited to sit down for a meal. Qwax placed the same food-box in the corner o f his house, after making a hole in the boards, and imitated A h h n 's song; a few salmon berries were deceived and entered the box. Again he sang, but this time the berries recognised that a trick was

being played, so the box became filled, not with berries, but with excrement. A h h a was angry, "You have tried illegally to take advantage of my methods of gathering berries", she said as she took her box and went home, leaving Qwax discomfited.

770 ¥ Once Qwax went to the home of Maxotal ka, the Water Ouzel, Cinclus Mexicanus Unicolor, and said, "I have come to pay a call." Maxotal ka politely asked his guest to sit down for a mealx which he proceeded forthwith to prepare. First he took out his small dish, pai s, placed it beside his own ankle which he struck with his hands four times, out flowed salmon roe which filled the dish. Qwax was interested but at the same time angry, "That is not enough for me", he thought, but he said nothing. When the food was cooked Maxotal ka gave it to his guest, but though Qwax ate and ate and ate he could not finish the small fishful, it the same quantity remained mysteriously. When he had eaten as much as he could he went home, taking the pai s with him and inviting Maxotal ka to come to fetch it on the following day.

On the morrow Maxotal ka duly arrived and Qwax politely invited him to sit down for a meal. Qwax took the same dish and repeated all that his guest had done on the preceding day, but though he pounded his ankle until it was battered and bruised, no roe came. At length Maxotal ka went home in disgust.

Qwax was constantly travelling over the world seeking to obtain new ideas: sometimes he succeeded, in which case he taught what he had learnt to mankind, but frequently, as in this case, his efforts were unsuccessful.

770 Once Qwax went to the home of Seal, [illegible] where he was welcomed by a young female seal, Qwilais, who politely asked him to sit down for a meal. She built a fire and when it was sufficiently hot cut her flippers longitudinally from between the toes, and held them before the fire. Much grease exuded from the flippers, and this she collected into a box, and gave to Qwax on some dried salmon. When he had finished

a hearty mmkx meal he went home, taking with him the food box and inviting Qwilais to call for it the next day. This she did, and Qwax politely invited her to sit down for a meal. He used the same box and tried to obtain grease in the manner than Qwilais had usedx with success, but he failed miserably, and his kmmk guest took her box and went home disgusted.

772 Once Qwax tried his hand at making salmon, but they were not a success. MMMM When thrown into the water they jumped a few times but soon died, this was because he had failed to kx make their Nut (1) qalhita, the small bone at the back of the neck, but Qwax did not know the reason for his failure. So he decided to visit the land of the salmon and assumed for this purpose the disguise of an old man, for he could take on any form which he disired. He set off in his canoe, Tob nk, and presently arrived at the land of the spring-salmon, where he visited the home of their stalt m , S (2) qapzt. Here he was given a meal of mpx salmon. In these long dastant days there was a rule that all salmon bones should be carefully preserved so that they could be thrown back into the water. Qwax watched carefully and hid the MMM Nut qalhita in the roof of his mouth. Presently a samon woman became ill, and S qapzt said, "Old man you have hidden a bone." They searched him, but failed to find the bone hidden in the roof of his mouth. Qwax returned home with his spoil, and added the bone to his salmon, and at once they were able to swim strongly. Qwax's salmon were the winter salmon, which are called s m q (3) stdi Qwax, that is Qwax's salmon, s m q being the term applied to all salmon. The winter salmon are not much esteemed as food.

crossed from mss. sniänik'

774 Qwax once made a boy of gum to whom he gave lifem and whom he called Snan q, gum. In cold weather Snan q was all rightX, lively and ready to get up in the morning, but in the warm weather he always wanted to sleep, this was owing to the danger of his being melted by the sun, in consequence of which Qwax was constantly on his guard and threw cold water over the lad when it was too hot. One day the two went to the

woods to gather firewood: it was a day of intermittent clouds and sunshine. Qwax left Snan q in the canoe while he went into the forest, and at intervals called out asking the lad whether he was all right, and each time received a satisfactory answer. When he returned to the canoe with his first load of wood he found Snan q all right, so went back for more without trepidation. Four times he brought back loads of wood, and each time kept calling during his absence, and each time the boy was all right, but during his next rtip he received no answer, and, hurrying back, found nothing left of Snan q but a puddle of grease in the bottom of the canoe. In great grief he returned home. His friends asked him where Snan q had gone, and hewas forced to recount the pitiful story.

776 There was once a woman, Ma citza, who was a remarkable dancer, the most expert ever seen, so wonderful that people used to come from far and near to see her. On one occasion she prepared to give a dance at a time when Qwax was completing a spoon canoe, a tlaɣ. He was very busyɣxkkx carefully reducing the sides to the requisite thickness by burning them and checking the fire when necessary wkxx with wet leaves. At this junoture several people xxxxxkxxkxxx invited him to goxto see Ma citza, but he was so busy that he refused, adding rather brusquely that he had seen her before. The people were rather annoyed at Qwax for refusing to be present at the dance and decided to punishx him, so when the dance was taking place they sent two boys to him saying, "This is the most wonderful dance, a new type, we have never seen anything like it." So Qwax decided that he must go after all, leaving his canoe as it was. When they saw Qwax arriving the conspirators asked Ma citza to dance harder than ever, while they beat time violently on the floor.X Ma citza entered into the spirit of the plot, and danced as she had never danced before, Qwax had never seen anything to equal it and sat enthralled. Presently the two boys whispered to him that his canoe was on fire, and that he must attend to it at once or it would be ruined. He answered, "Shut up, I am enjoying this wonderful dance. But when the dance was over and he returned to his

canoe he found that they had spoken truth, it was past repair.

778 Once Qwax saw a large number of berries growing not far from his house, so he said to his four sisters, "Get ready and we shall go berry picking." Next morning they started off in Tob nk· the berries were plentiful and soon the canoe was filled with them. Now Qwax was a greedy person, and began to scheme how he could defraud his sisters of the berries which they had gathered. The canoe was lying in a small inlet of the ocean around the point of which they would have to pass on returning home, so Qwax went to this point and defecated. He had the power of making anything speak so he instructed his excrement to call out, "Wina, wina, wina", "Raiders, raiders, raiders", as his canoe rounded the point. It was dusk when they set out for home, and as they rounded the point they heard the dread cry, "Wina, wina, wina,". Qwax cried out to his sisters, "There is great danger, you had better flee", so they fled up to the hills, while Qwax bravely stayed in the canoe and ate his fill of the berries. As he gorged himself he croaked joyfully, and one of his sisters heard him and began to wonder whether their brother was playing them false. When Qwax had eaten as much as he could stuffinto himself, he smeared himself with the red juice, which resembled blood, and lay down in the bottom of the canoe. Presently the suspicious sisters approached, looked at him and sang, "What is that funny blood that our brother has on him? It is not real blood." Qwax raised himself slowly, as if in pain, and answered, "No. You are mistaken, I was wounded by the wina." His sisters did not believe him, and repeated their doubting song, but again Qwax assured them that they were mistaken, and at length they believed his tale. Qwax instructed them to carry him home carefully, and all their fellow-villagers were grieved at the wounds of their stalt w . One of the neighbours sponged him off, but failed to find a wound, then he examined more carefully and found that the "blood" was only berry juice. Forthwith he proclaimed his findings, and great was the laughter at Qwax's expense in thus being caught when deceiving his own sisters.

78c Ka ana was a man who made a practice of watching the sun, he was able to foretell the solstices and other coming events. But one winter the sun did not stop at its usual place, instead continued far ahead of its proper course. Ka ana was much worried and prophesied strange changes, with famine; in consequence he called on the young men to weep, but instead they merely laughed at him. Next summer there were plenty of fish, berries, and other foods and the people jeered at the prophet. For four years it was the same, plentiful hunting and collecting, but the fifth year there was a great change. It failed to become warm in April, the berries flowered, but the constant cold wind killed their buds. Few fish entered the river, and what few there were could not be caught because the water remained so clear. For four years it was the same, until the people were starving, their only food being the meat of porcupines and mountain goats, and a few trout caught with the hook and line. A Kimsquit man, Ts kwi t or kw i s, went goat hunting behind Kimsquit, and one night after setting his snares, lay down to sleep in a cave. He could not sleep, and presently heard the goats talking in his own language and laughing together at his own poor workmanship in setting the snares. Next morning he found that he had caught nothing, but he heeded what he had heard the goats saying, changed his snares, and found the next morning that he had caught a large number.

The people were in dire straits for food. Among other expedients they tried to dig up salmon from the ocean, and if this failed boiled and ate instead tz kaut , the water where the salmon had spawned, and which was accordingly thought to be strongly flavoured with salmon.

At this time there was living at the present site of Kimsquit Cannery an unmarried woman with a child, who like everyone else, was starving. She used to support herself by hunting P l q t, eels, on the beach. One morning she saw a number of gulls feeding on something, driving them off she found that it was a stranded porpoise, kokolik a. The woman returned for her basket and knife, cut up the food and took it home where she buried it secretly. A young orphan boy frequently helped her to gather fire-wood,

an onerous task because at this distant period there were no trees, only stunted grass-like bushes, came to her one day starving and she gave him food in secret. He returned several times, and the people wondered where he derived his strength, but no one was able to find out because she only opened her secret store at night and hid it before morning.

782 Long, long ago when the rains fell incessantly, the water rose to such an extent that the people fled in canoes to the mountain Su'wa ks , meaning "Many houses", near Kimsquit, where they were forced to live for several months. Another mountain to which the people were driven was Mt. Swa k where in later years many relics of their visit were to be seen in the shape of loops for tying canoes, hooks for lifting the boxes placed behind fish dams, and so forth. One man tried to pick up one of these relics but it crumbled in his hands as if it were burnt paper.

786 In the beginning all the stalt m s were aloft in Nusmata, which means "House of stories" or"House of the supreme being". Smai lot sent them down to earth, some to Bella Coola, some to Kimsquit, some to the Dean River etc. At Ask ta, Salmon House, there were sent down two brothers, the elder No akila, and the younger Tcaqos. The younger brother went to the country of the Carriers, where his name was adapted to their language as Qaqos. No akila did not like his new home, and spent his first four days lying sick and despondent. Then Smai lot sent down to earth the four carpenters to be of assistance to mankind in any way possible. These carpenters were----------

The eldest brother: Yulatimut, meaning, "The one who had the power of finishing a task by smoothing with a single blow". He was able to do this.

The second brother: Nasmas lan k.

The third brother: Matlap lite k.

The youngest brother: Matlapixw k.

These names were given to them by the supreme deity.

Tulatimut cheered the drooping No akila by building for him at Ask ta a house which was a relica of Nusmat, this was inaccordance to a promise which Smai lot had made to No akila. Next No akila asked for food, again following instructions from Smai lot and Matlapixw k made a steel-head salmon of maple wood* which he put into the river, but though it flopped around it soon died. Then Qwax presented Matlapixw k with the bone at the back of the neck of the steel-head salmon, which he accordingly placed in t e wooden fish, and at once it swam strongly. Since that time there have been large quantities of steel-head salmon at Salmon House. Next No akila asked for a canoe in which to visit his friends on the ocean, and again Matlapixw k carried out his instructions to do anything for mankind that he was asked to undertake. He made the canoe in the form of a merganser, but larger than any bird, and in this No akila journeyed to Nu t l or Sutz m near the head of Dean Channel, leaving his younger brother behind in the interior. At this point were living two stalt m s sent down from above by Smai lot , H cua ǂ (who had come as an eagle), his brother S noy t , as well as their sister Qaqma, and their alk , likewise sent down from Nusmata as a servant, Kakatl . H cua had brought with him from above as a present from Smai lot a number of a ki hai n a, the stalt m name for olachen, which increased tremendously when thrown into the water and provided them with food. No akila married Qaqma, and from this marriage there resulted many children who were in race half Kimsquit and half Salmon House.

This story must not be used casually, it is transmitted from man to man, and must only be used at a m. Jim Pollard used the story in this way during the winter of 1921-22, having received it from an old man who had himself seen the eighth No akila

* Qwax was once a man but he protested so strongly at his lack of fine clothing that Smai lot punished him by smearing him with ashes, which caused him to remain black. Qwax retained his smartness, and taught men the use of many tools and handicrafts.

No akila when the latter was an old man, and my informant's friend was a young man. Everyone heard it but no one would dare to tell it without permission. Jim has not the name No akila, since names are never given out of the owner's family though the stories may be transmitted far afield.

720 When the first people came down two men were making river nets, a kime, of the fibre of nettles, tzma, when they ran out of material. Qwax chanced to pass that way and told them to haul as much material as they required from his rectum. This they did and so completed their net. The men were spiders.

Qwax received all his power from Smai lot . When the time came for the first people to be sent down to this earth Smai lot first gave life to Qwax and instructed him to teach the others. He came to this earth as a yaa raven, then changed to a man, but his cloak did not return to Tsunate as did that of the other first people. Instead he was able to put it on when he wished to range the world seeking new discoveries which he would teach to the people. When he did so he travelled in his self-propelled canoe, Tsa nk, and by his wonderful power, given to him by Smai lot , he was able to talk to the trees and the mountains. All this power was only in the first Qwax, it did not pass to his offspring.

730 In the beginning of the world there were no herrings at Kimsquit, and in consequence the people were almost starving. Qwax made up his mind to remedy this if he could. A sea-gull caught a single herring which Qwax took, and smeared his canoe with its scales, preparatory to setting out for the land of the herring. When he arrived there he went to the house of a woman, S a x a mana, who dwelt with her herring mother. Qwax told her that there were many herrings at Kimsquit, a lie, which she did not believe, and accordingly sent her sons to investigate the truth of the story by seeing whether there were herring scales on the canoe. They were deceived by Qwax's

sabterfuge and reported in the affirmative. S k k mook was satisfied, and therfore willing to accede to Qwax's request and threw on the beach at Kinequit a box filled with countless herrings. These increased till they filled all the adjacent waters. The Kinequit people did not believe Qwax when he said he had been successful, but when they saw the countless herrings they believed and were glad.

704 Qwax and his four sisters, whose names were Lona, Tsoxet, Talon yx and T lx liv[illegible] on the waters of K the River Lona, whither they had been attracted by the large quantities of trout in the river. One day Qwax was fishing with his weir when he saw in the river a beautiful young woman. He told her that he loved her, whereupon she came ashore, married Qwax and they were married. Qwax dressed sand on the floor of his house and did his best to make things at their best for his bride. She knew the wishes of the salmon and told her husband that whenever he caught salmon he must be careful [illegible] never to separate their heads from their bodies. The salmon had grown had a beautiful growth of hair which hung luxuriantly to her hips. Qwax was envious and asked his wife to make his hair like hers, a feat she was able to do because she was kool ; she agreed somewhat reluctantly and Qwax was very proud of his splendid growth of hair.

Next year when he caught sockeye salmon he obeyed his wife's instructions and hung the fish up to dry without removing the heads. One day Qwax's hair caught on the teeth of the dry salmon and in a fit of anger he wrenched off their heads and threw them outside the door. His wife was so angry and grieved that she cried and cried until her face was swollen. Qwax became frightened and went out of the house whereupon his wife told his sisters to make a fire and put on it all her personal possessions as she proposed to leave that night. When it was dark she carried out her threat, running to the river she raised the water at the edge and plunged beneath. Qwax tried in vain to follow. The burning of the personal objects gave power to Qwax's dried salmon so that when the woman escaped to the river. Qwax's salmon came to life and went with her, leaving behind only what belonged to his sisters.

796 When the world was receiving its inhabitants from Nusmata, the dogs were sent down to Johnny Bay, near Ocean FallXs. They established a town at this point, and increased very rapidly, but were always quarrelling and fighting. The men living in the vicinity decided that it would be a great mistake to allow the dogs to increase out of all reason, so they banded together, attacked the dog town, and killed off its occupants. They pulled out the intestines of the slain dogs and threw them on the rocks, where they remain xxkix, graved in the stone.

798 Long, long ago, soon after the world had received its first inhabitants, there lived a man named Snoxok kz (the name means "Strong Eye"), who had a rainbow eye which wxxxgx had been given to him by Smai lot to give him powere as a fisherman. One day when Snoxok kz was fishing in the river a man who was half salmon, half human, chanced to see him and coveted his rainbow eye. This person's name was Kolaiantz. He transformed himself into a salmon and after a little preliminary swimming in the river, allowed himself to be speared by the fisherman, but when this was done he xxxx turned over and cut Snoxok kz's line with his stone knife. Kolaiantz swam off with the spear-head, and re-changed himself in due course to human form, while Snoxok kz went home in despair beacuse without his spear-head he could not catch the fish on which he xx lived.

Not long after Snoxok kz visited the home of Kolaiantz where he saw to his surprise a spear head hanging on the wall which was identical to the one he had lost. He asked whether his host had made it, and Kolaiantz answered, "Yes", whereupon Snoxok kz offered to buy it. Kolaiantz replied that the offer was too low, and gave the same answer to each increased bid made by the eager fisherman, and at length said he would accept nothing but the rainbow eye in exchange for the spear head. Snoxok kz was greatly worried because it was owing to his rainbow eye that he had been able to see salmon beneath the water with unerring accuracy, but on the other

hand without his spear [illegible] so at length he consented to the trade, though with great grief. In this manner he regained his stolen spear head.

[illegible] Ska aka, the Western Yellow Pine, Pinus ponderosa jeffreyi, and his grandfather lived together. One day Ska aka put some dry salmon into the water for softening, but when he went to get them the next morning he found that they had been stolen by Yan , the Grizzly Bear. Next night he put some more salmon in the same place, but he [illegible] with bow and arrow, to the point of which he was ready to tie some flaming substance. Presently Yan came along and stole the fish, but its owner [illegible] his arrow in the flames and shot it [illegible] Yan's rectum. Yan rushed frantically around as if he were mad, and [illegible] dropped dead. Ska aka was very proud of his achievement, "See what a big brute I have killed", he said to himself. Then he cut [illegible] bear and took it home, where [illegible] grandmother ate it in comfort.

One spring morning some [illegible] people [illegible] their canoe and when [illegible] still a great population, [illegible] were cutting and cleaning salmon on the beach. As a woman named Tu kwantz sliced open a salmon she saw inside a diminutive male human baby. The girl cut in wonder at the sight, and all her companions rushed up to see what it was; there was much talking and excitement. Nearly all advised her to kill the [illegible] because it was unusual, and therefore to be dreaded, but one wise, silent man told her to [illegible] the child carefully, and after a little discussion it was decided to follow his advice. So Tu kwantz prepared [illegible] soft cedar bark which is used as a [illegible] for babies, and looked after the foundling [illegible] Within a few days he began to sit up and take notice of what was going on around him, and he grew so rapidly that when a year old he had the stature and intelligence of a [illegible] of fifteen or sixteen. The salmon boy had a great affection

for Mu kantz's own son, a boy of ~~five~~ fifteen , the two lads were sat x, that is, established friends.

One day the salmon-boy asked Mu kwantz's husband to build for him a house on the shore across the river from the town, choosing a spot ~~where~~ on the course followed by ~~the~~ mergansers ~~when~~ migrating upstream. He further asked for, and received, some double-pointed, bone-tipped, arrows such as are used for fowling. When the house was completed, and the arrows made, the salmon-boy invited Mu kwantz's son to accompany him to the new house. Once inside he showed his sat x some mysterious food ~~which~~ he had received from Sma sot ~~and~~ which he carried in his mouth on all occasions. Then he said, "I Want always to ~~must~~ enter this house first, and to sleep upstairs (probably on a platform reached by a ladder) on all occasions. When you come to the house always knock, otherwise I shall kill some." After giving these instructions the two crossed the river to their own home.

Early the next morning, before dawn, Mu kwantz's son heard his sat x, whose own name was Squntx, ~~who warns~~ visit x of the spring salmon, leave his mother's house, but obedient x to ~~his~~ instructions he said nothing nor did he follow to the new house until the first tint of dawn. He ~~proceeded to his new hunting~~ house at the door of ~~which~~ he knocked and was told to enter by the salmon-boy. ~~A~~ Mergansers flew past within a few feet, and the salmon-boy made his preparations by fastening to one of his arrows a cord which he had made of woman's hair, by means of which he could draw back his arrow after firing. With this contrivance he shot a single merganser which the two boys carried back to the village. Mu kwantz and her husband, as well as the man who had advised rearing the salmon-boy, were delighted at the skill shown by this prodigy who was only one year old, especially as this was the first time that such a method of hunting mergansers had ever been employed. The next morning before dawn the salmon-boy again stole away to the new house, followed as before by his sat x at daylight; he hunted as before, and this time killed two mergansers,

which, as before, he took home in triumph. The third day he hunted as before, and also three birds, the fourth morning he killed four, and on the fifth morning he got ten. That evening Mu kwantz's husband gave a feast to all the master seals on the food which the salmon-boy had brought in, and all were greatly pleased at the phenomenal success. On the sixth day he brought back a spoon-canoe filled with mergansers which he distributed, two to each household, amid great rejoicing.

About this time the salmon-boy gave the following instructions to Mukwantz's son, "If I should die, feel in my mouth and take my left ~~ear~~ ear-ring and take five hairs of mine. Put this in your own mouth, and [illegible] never be weary." Then they built for him a house on the beach in which [illegible] on a bed, but to not enclose it in a coffin, and on the fourth night after his death, watch over the house." One day Mu kwantz's son entered the hunting house without knocking, he had forgotten, and forthwith the salmon-boy fell dead. Mu kwantz's boy was [illegible] grieved and conscience stricken, as well as ~~being~~ terrified at his folly in [illegible] that the salmon-boy's death was due to his own carelessness. Then the lad remembered his sat x's instructions, took it out of the corpse's mouth, and [illegible] his food which was cold, hard, and [illegible] when he had put this in his own mouth he ceased to feel weary. Then he returned to the village where he explained the death of the salmon-boy through his own error. All the villagers lamented bitterly at the loss of such a fine young man who had proved himself a public benefactor. They brought back his corpse on a platform between two lashed canoes. Mu kwantz's son told his father about the salmon-boy's wish to have a house built for his body on the beach, and everybody gladly helped to [illegible]. In this house they made a bed where they laid his ~~corpse~~, obedient to the instructions of the deceased not enclosing it in a coffin.

On the fourth night Mu kwantz's boy stole away from his friends and returned to the house where lay his dead sat x. Presently he heard a canoe approaching in which

he heard voices talking in his own language, but he could see nothing. The canoe was a salmon canoe and the people salmon people, but the watcher was ignorant of this at the time. They were discussing where the house ought to be, presently they saw it, landed, and went to it. One of them, so Mukwantz's son judged from the sounds, he could see nothing, went to the door and knocked, saying, "Please get up". Four times he did so, and on the fourth time the salmon-boy answered, then emerged from the house and went with the strangers to their canoe. When he saw his sat x about to embark Mukwantz's son called out, "Please wait, I want to come". The salmon-boy answered, "You are sure you want to come?" "Yes", responded the other, at which the salmon-boy said, "Then wait" to the occupants of the canoe. Mukwantz's son came running up and jumped into the canoe; he was able to see the craft and the salmon-boy but not the latter's companions. The canoe moved away rapidly to the west without visible means of propulsion. Presently the salmon-boy rubbed his hands over his sat x'e eyes and the latter was at once able to see the other occupants of the canoe, they were salmon people, but in form exactly like humans.

On the canoe sped till they ran into a bad smell, the smell of countless sardines, which was wafted out to them as they approached the shores of the land of Quan , the sardines; this land they reached first because the sardine is the first fish to reach the rivers in the spring. The village, the people, the sun, everything, was as on this earth, but the land was beneath the surface of the sea. Beyond the sardine country they reached that of the k lk l, the herring, the second fish to reach the British Columbia rivers in the spring, then came to the olachen land. Next they came to a series of adjoining towns, the first populated by the spring salmon, the second by the dog salmon, tii, and so on for all the salmon, while in front of all extended a beautiful, wide, long, grassy beach. The canoe landed at the town of the spring salmon where Mukwantz's son found himself among countless spring salmon men, while in the next town, that of the dog salmon, he saw that the people laughed so much that their teeth projected. On the beach were numerous women digging white roots.

[illegible] said to his cousin, the salmon-boy, "I want to go for a stroll along the beach". "All right," said the salmon-boy, "but do not stay too long as I want to take you to my father's house which is in the middle of the town. Its front is painted to represent the jaws of an animal, and the doorway is its mouth. You must enter the jaws open, then jump to quickly and it is well, but if the evil-one enters [illegible] closely the jaws close and crush him." [illegible] a man promised that he would be careful for only a short time.

[illegible] previously noticed [illegible] me, salmon-eaters, and [illegible] were blind. One woman said in her relief and [illegible] "My grandson can [illegible] here," but all others were [illegible], "No, it is impossible, he is thousands of miles away." The cousin's son stared at [illegible] white moon which [illegible] glittering and spat in the eye of the woman who had said [illegible] her sight in [illegible] eye. "See, it is my cousin's son, I can see him", cried the relieved [illegible]. [illegible] women, and she had received her sight in [illegible] cousin's son was saved. But the [illegible] still dissatisfied, believing how the cousin's son could possibly have reached their country. He told them [illegible] and they believed him, because [illegible] salmon-boy was [illegible] among men. [illegible] to give them their sight, so he [illegible] of all, and they received vision. It [illegible] receive! From [illegible], all geese and eiderds would still be blind. The first woman to [illegible] for his safety. The [illegible] not to venture [illegible] neighbouring river, but instead to go at once to the home of the salmon-boy's father.

[illegible] followed the woman's advice and found [illegible]

resembled a Haida house with elaborately carved house-front. He negotiated the jaw-like door in safety and found inside all the stalt m s who had gathered to meet the salmon-boy's human sat x. Mu kwantz's son sat down beside his friend. Food was passed around, and all but Mu kwantz's son accepted it, he did not like the salmon food but felt no need thanks to the miraculous food which he carried in his mouth. Towards dusk Mu kwantz's son suggested to his sat x that they go for a walk to see the town and its inhabitants, the salmon-boy agreed so they set out. The land where dwelt the salmon and geese was warm and pleasant so they had an enjoyable stroll. They walked as far as the last house of the village and entered this house where the occupants politely offered them food, which the salmon-boy declined, saying "We are just out for a stroll to see the people." Presently as they walked along Mu kwantz's son saw a beautiful merganser woman in one of the houses, fell in love with her, and said to his sat x, "I want to marry that woman". The salmon-boy replied, "Do not do that: take any other woman you choose, but she comes of a bad family, she has been married several times, but on each occasion her father has murdered his son-in-law. I should be afraid for Mu kwantz if you should be killed." ~~XXXXXXXXXX~~ Mu kwantz's son insisted and, against the advice and wishes of his sat x, was married forthwith, and slept that night with his bride.

Next morning, as soon as ~~XXXXXXXXX

slept with his wife, and she felt that she was pregnant. The next morning the merganser man and his son-in-law again went out fishing in their spoon canoe, but this time Mu kwantz's son insisted on being in the stern. In mid-stream he tilted the canoe so that his father-in-law fell out and was drowned. ~~In part~~ he did this also in revenge for the attempt made against his own life, but ~~in part it was~~ at the request of his wife who said that her father was always killing her husbands and spoiling her marriages. Next day the wife of the murdered man gave birth to a male child, and on the following day the wife of Mu kwantz's son bore twins, a boy and a girl. This was possible because mergansers conceive quickly. The two children were somewhat different from the usual merganser or salmon children.

Not long afterwards Mu kwantz's son said his sat x's father, "I want to go home, neither my father nor my mother knows where I am and they must be grief-stricken." As a matter of fact both Mu kwantz and her husband were almost prostrated at the loss of their son. The spring salmon stalt a told everybody to get ready for a journey, and in four days the preparations were complete. All the fish accompanied Mu kwantz's son, in the van the sardines, then the herring, the olachen and the rest in order of their arrival on the British Columbian coast in the spring. The host travelled slowly, camping at night, where they sang and danced as if on a picnic. When near the mouth of the river the spring salmon stalt a asked Mu kwantz's son to go ahead to tell his father that the salmon people had come and want presents in the shape of mountain goat grease, eagle feathers, and soft cedar bark to use as sponges for their babies. So Mu kwantz's son with his wife and ~~their~~ two children went ahead, in the shape of salmon, and entered his father's fish trap. The old man was lying on the framework of the trap weeping over the loss of his son, when he felt four successive jars, which signified that four salmon had entered his trap, but he was too listless to raise it. His son and the latter's family threw off their salmon form, becoming human, and Mu kwantz's son called out to his father, "Please raise the trap, my

children will catch cold." Mu kwantz recognised his son's voice, and joyfully raised the trap when his delight was unbounded at seeing his son with his beautiful wife and two handsome children.

Mu kwantz's son asked his father to strew the house with clean sand and to summon the neighbours, and that night when they had gathered the wanderer told his adventures and how his friends the fish were waiting in the river, and what they wanted. All Mu kwantz's friends were delighted at the beautiful wife which his son had brought home with him. Next morning all the people threw into the river large quantities of mountain goat grease, eagle feathers, and cedar bark which the salmon received with pleasure.

Mu kwantz's son told his father that if anyone made his children cry his merganser wife would leave him and never return. Mu kwantz explained this to the villagers, and instructed them never to strike one of the children on any account. Unluckily the twins were mischievous, always making other little boys and girls cry, but for three years no one raised a finger against them. Then one day a bad boy struck one of the children who ran home weeping to his mother. She too wept when he came in, and told her husband that she must leave, at which his tears joined hers. Then she took her two children, went to the river-bank, lifted the edge of the water (as though it were a mat), and plunged beneath, assuming as they did so the shape of salmon. Mu kwantz's son tried to follow, but failed because he had lost the power of changing to a salmon. Since that time no salmon have lived among men.

820 Kaltc p and his siter were orphans, alone in the world, but though he was little more than a boy he took great care of his siter for whom he hunted assiduously. With his bow and arrow he killed many squirrels, rabbits, and mallard ducks, the first two he skinned and his sister made blankets from their fur, while the ducks they used for food. He was a very successful hunter. One day he broke his bow-string, and asked his